

الهدية الثانية إلى من خالف الأصول الثابتة
الحلقة الثانية في الرد على أمجد رفيق



Written by: Abu Talha Musa Millington

الحمد لله رب العالمين, و الصلاة و السلام على رسول الله (صلى الله عليه و سلم) خاتم النبيين و سيد المرسلين و على اله و صحبه و سلم.

All praise is due to Allah *ta'ala* who has made the truth apparent and the falsehood disappear. For verily he has said in his noble book:

”قل جاء الحق و زهق الباطل إن الباطل كان زهوقاً“

“Say that the truth has come and the falsehood has vanished verily the falsehood will vanish.”

This is because when the truth arrives whatever was previously in darkness would come to light. Allah *ta'ala* said:

”الله ولي الذين امنوا يخرجهم من الظلمات إلى النور و الذين كفروا أولياءهم الطاغوت يخرجونهم من النور إلى الظلمات أولئك أصحاب النار هم فيها خالدون“

Allah is the guardian of those who believe he takes them from the darkness's into light and those who disbelieve their guardians are the *Taaghut* they take them from the light into the darkness's they are from the dwellers of the hellfire wherein they abide forever.

And may Allah peace and blessings be upon the Messenger Muhammad (صلى الله عليه و سلم) who said:

”و جعلت الذلة و الصغار على من خالف أمري“

“And disgrace and humiliation would be put upon who opposes my orders.”

And I proceed.

In this time the trials come forth as a sweeping wave which everyone seeks to ride yet most are not able to survive. In these times of trials called *fitnah* in the Arabic language those who are truthful to their claim will be separated from the mocking pretenders. Allah *ta'ala* has said:

”و لقد فتنا الذين من قبلكم فليعلمن الله الذين صدقوا و ليعلمن الكاذبين“

“And we have tried those before you so that we would know those who were truthful and those who are liars.”

And from these *fitan* are those callers who perceive that they can enter into major issues of 'Aqeedah and the Nawazil when the reality is that they do not have a comprehensive understanding of the fundamentals of Ahlus Sunnah Wal Jama'ah. And furthermore, they wish to relay the perception that they are more knowledgeable about these issues than those who have studied them in detail from qualified teachers. Indeed Umar Ibn Khattab (رضي الله عنه) said:

”رحم الله امرنا عرف قدر نفسه“

May Allah have mercy upon the one who knows his level.

Time and time again, the scholars, the students of knowledge and the callers are told to not hang their hat where their hand cannot reach. In other words teach that which you know and ask about what you do not know. However, what has occurred is that many perceive that because they have large voluminous books that they can write or speak about major issues without restriction and make rulings upon others. Anyone who refutes their mistakes are called:

- Ignorant
- Foolish
- Hadaadi
- Mumayyi'
- Liar
- Sinner

And other names that they wish to utilize to put forth their agenda. And when you ask them about the meanings of these words according to the terminology of the 'Ulama and the terminology of the scholars of Hadeeth one would find that the rulings they apply upon others cannot be substantiated.

On this basis, I have decided to write further about the shenanigans of Amjad Rafeeq since he has continued to attempt to justify his use of the statements of Ibn Hajar from Fath-Ul-Bari. Hence in this treatise I will focus entirely on what the scholars said regarding the use of *'shart kamaal'* and *'shart sihhah'*. And in the next I will highlight his use of one of the principles of *Tamyee'*.

Musa Millington

Chapter one: Did Amjad Rafeeq really realize what he was writing?

In this chapter I will post that which I wrote on Trinimuslms.com which is available on Salafitalk.com also. Within the quotes I will put comments regarding them which will be written in dark green.

“Recently, brother Amjad Rafeeq has posted regarding this issue in Salafitalk.net. However, it needs some cleaning up because certain matters were not explained regarding this issues put in the book. And I will show the instance of this as proof that what was written in that book could possibly lead to having errors in 'Aqeedah:

Quote:

POINT 4: In the quote which I included from Ibn Hajar in the chapter there is an itlaaq (generalisation, absolution) in his explanation of the difference between the saying of the Salaf and the saying of the Mu'tazilah which is incorrect. So whilst Ibn Hajar correctly characterized the view of the Salaf that eemaan in the shari'ah is i'tiqaad, qawl and 'amal, he erred by implying that all action to the Mu'tazilah is shart sihhah and all action to the Salaf is shart kamaal. This is an error because from the actions are those which are mustahabb and waajib whose omission would not invalidate eemaan, thus, they cannot be considered to be shart sihhah (upon the understanding that these terms (shart kamaal, shart sihhah) are employed by some of the Scholars to speak of individual actions, whereas others say these terms are not to be used or employed). Likewise, the Mu'tazilah do not hold that all action is shart sihhah, rather it is only that which is a kabeerah (major sin) which they hold to be shart sihhah. Hence, the generalization made by Ibn Hajar is incorrect. Whilst this is a valid observation, **this particular discussion has no connection to the aqidah of the Ash'ariyyah because the Ash'aris do not hold actions are from Eemaan in the first place, and hence, the discussion of action being shart kamaal or shart sihhah is irrelevant.** Upon this, the accusation that I propagated the aqidah of the Ash'aris cannot be founded on this observation since the position of the Ash'aris is that eemaan is tasdeeq lughatan (linguistically) and shar'an (legislatively) and actions are not from eemaan at all.

Actually it is relevant. Now, before we go into this, just to clarify my studies in this issue, we had to study and read Kitaab Ul Imaan by Ibn Taymeeyah in my first semester of Shar'eeyah in Madeenah (2002). And this topic is indeed a serious and deep topic which no one should enter into unless he has studied it comprehensively.

Now the statement that the particular discussion about Shart Ul Kamaal or Sihhah is irrelevant is an incorrect statement to make. Actually it is extremely relevant to this topic. Because the belief that Imaan is Shart Ul Kamaal is the belief of the Murji'ah Al Fuqaha who believe that **Imaan is statement and belief and that actions are a condition of completeness of Imaan.** {Read the explanation of Waasiteeyah by Shaikh Khaleel Harraas}.

Inserted comment: Note well that this is what Shaikh Saalih Al Fawzaan said regarding their 'aqeedah. Read his Fatawa which are translated in the next section.

If one says that actions are a condition for the completeness of Imaan **then in that case he is putting actions outside of Imaan.** The difference between the Irjaa of the 'Asharis and the Irjaa of the Fuqaha is that **the Murjiah Al Fuqaha do not go to the extreme with the statement that sins do not affect Imaan.**

Hence, **by not clarifying the statement of Ibn Hajar**, although he put the speech of Imam Al Baghawi afterward which clarifies the belief of the Salaf, *a person could have been misled into 'Irraa without doubt since the average reader may deduct that actions are from Imaan however it is a condition which is in fact an oxymoron i.e a statement where there are two opposites.*

Inserted comment: Notice that the issue is the statement of Ibn Hajar and his failure to clarify it forthwith within the book itself. And the issue was not the manner in which the 'Ulama of the Sunnah utilize these terms. Secondly, in the section related to the Fatawa of the scholars one would see that Shaikh Saalih Aal Ash Shaikh and Shaikh Fawzaan both show that to say actions are a part of Imaan and also a condition of it is contradictory.

To explain this more clearly we all know that Wuduu is one of the conditions of prayer. If there is no Wuduu there is no prayer. However, the Wuduu itself is not part of the prayer but rather a pre-requisite that must be established before the prayer is done hence outside of it. Likewise, the one who says that actions are a condition for the completeness of Imaan is like the one that says that actions are a pre-requisite for its completeness but not part of it.

Inserted comment: Because the word “shart” according to the scholars of Usool is that factor which if not present then the action itself is not present and if present it does not necessitate that the action is done. This was simply an example and as we can see my focus was not on the word ‘shart’ as brother Amjad imagined. **Rather the focus was on how Ibn Hajar Al ‘Asqalani used the word ‘shart’** which is a general unrestricted use which Shaikh Ibn Baaz as well as Shaikh Saalih Aal Ash Shaikh demonstrated is a statement of the Murji’ah/Maturidis.

This is what brother Abu Fajr wanted to clarify. So insha allah, I hope that that issue is reviewed and explained so that the average reader would not slip regarding the 'Aqeedah.

Inserted comment: This is because both the Murji’ah Al Fuqaha and the ‘Asharis say that actions are not from Imaan. Hence, both are ‘Irraa regardless of the fact that the Murji’ah Al Fuqaha said that actions are a condition for the completeness of Imaan.

Allah knows best.

Musa Millington¹

Now, after this post was written I was accused of the following atrocities:

- Not grasping the “intent” of the scholars in using these phrases²
- Bringing that which has no relevance to the issue.
- Insinuating that Shaikh Ibn Baaz, Shibil and Shaikh Fawzaan supported ‘Irjaa!
- Insinuating that all scholars who used these terms tend toward ‘Irjaa!
- Possibly entering into Hadadeeyah and Takfeereeyah (Abu Fajr was accused of quoting from Takfeeri sites also)
- Insinuating that all the scholars are propagating ‘Irjaa!

And he accused Abu Fajr of:

- Drinking from the fountains of Hadadeeyah and grazing in their pastures.³

On this juncture it is clear that Amjad Rafeeq is operating from conjecture. And this type of conjecture without any clear evidence is unlawful. Allah has said:

”وإن الظن لا يغني من الحق شيئا“

And verily conjecture does not bring anything from the truth.

And the Prophet (صلى الله عليه وسلم) has said:

”إياكم و الظن فإن الظن أكذب الحديث“

Beware of conjecture because verily conjecture is the most untrue of speech.

This nonsense perpetuated by Amjad Rafeeq is only an attempt to cover himself from correcting his error in Usool Us Sunnah. It is verily a sign of the one who has pride and staunchly adheres to his position even if proven false. The Prophet (صلى الله عليه وسلم) said:

”الكبر بطر الحق و غمط الناس“

Pride is repelling the truth and looking down at others.

And if it is that this brother only humbled himself for the sake of Allah Allah would have raised him. As the Prophet (صلى الله عليه وسلم) said:

”من تواضع لله رفعه الله“

¹ <http://aa.trinimuslms.com/f47/a-clarification-on-the-book-foundations-of-the-10500/>

² When my focus was on the speech of Ibn Hajar Al ‘Asqalani

³ <http://www.salaftalk.com/threads/977>.

Note: It is well known that Abu Fajr studies in Dammaj. So I ask which fountain is he drinking from?

Whoever is humble for Allah's sake then Allah will raise him.

My dear readers, imagine that Amjad Rafeeq, may Allah guide him, made all these accusations because myself and Abu Fajr dared to comment on the statement of Ibn Hajar Al 'Asqalani regarding Imaan which is an incorrect statement. However, unfortunate for Amjad Rafeeq the scholars, from among them Shaikh 'Abdul 'Azeez Ibn Baaz and the ministry of Islamic affairs Shaikh Saalih Ibn Abdil 'Azeez Aal Ash Shaikh both clarified that the statement is a statement of 'Irjaa without looking at the "intent" as Amjad Rafeeq put it. Hence, at this point the speech of the two aforementioned scholars will be written:

The speech of Shaikh 'Abdul 'Azeez Ibn Baaz

Shaikh 'Abdul 'Azeez Ibn Baaz said regarding the speech of Ibn Hajar Al 'Asqalani in his interview with Mishkaat Magazine:

Al Mishkaat: **Al Haafidh Ibn Hajar mentioned in *Fath Ul Bari* when he spoke about the issue of Imaan and actions , and whether or not it enters into its definition, and he mentioned that it is a condition of completeness.** Al Haafidh said: "And the Mu'tazilah said: **They are actions, speech and belief and the difference between them and the Salaf is that they made action a condition in its correctness and the Salaf made it a condition for its completeness.**"

Ibn Baaz responded:

No, it is a part of Imaan, it is not a condition, it is a part of Imaan. Imaan consists of statements, actions and beliefs, Imaan is made up of statements actions and beliefs according to Ahlus Sunnah Wal Jama'ah.

Al Mishkaat: **There are those who say that it enters into Imaan but it is a condition of completeness?**

Ibn Baaz: No No, **it is not a condition of completeness.** It is a part, a part of Imaan. **This is the statement of the Murji'ah** who say that Imaan is statement and belief only. And some say it is acknowledging Allah's existence and some say belief. All of this is wrong. The correct statement is that of Ahlus Sunnah that Imaan is statements, actions and belief, as in Waasiteeyah. It increases with obedience and decreases with disobedience. ⁴

-المشكاة: ذكر الحافظ ابن حجر في الفتح عندما تكلم على مسألة الإيمان والعمل، وهل هو داخل في المسمى ، ذكر أنه شرط كمال ، قال الحافظ : (والمعتزلة قالوا : هو العمل والنطق والاعتقاد ، والفارق بينهم وبين السلف أنهم جعلوا الأعمال شرطاً في صحته والسلف جعلوها شرطاً في كماله).

فأجاب الشيخ : لا ، هو جزء ، ما هو بشرط ، هو جزء من الإيمان ، الإيمان قول وعمل وعقيدة أي تصديق ، والإيمان يتكون من القول والعمل والتصديق عند أهل السنة والجماعة.

-المشكاة : هناك من يقول بأنه داخل في الإيمان لكنه شرط كمال ؟

⁴ http://rabee.net/show_book.aspx?pid=3&bid=260&gid=0

-الشيخ : لا ، لا ، ما هو بشرط كمال ، جزء ، جزء من الإيمان . هذا قول المرجئة، المرجئة يرون الإيمان قول وتصديق فقط ، والآخر يقولون: المعرفة. وبعضهم يقول : التصديق . وكل هذا غلط. الصواب عند أهل السنة أن الإيمان قول وعمل وعقيدة، كما في الواسطية ، يزيد بالطاعة وينقص بالمعصية".

Comment: **Notice that the comments of Shaikh Ibn Baaz on the statement of Imam Ibn Hajar Al ‘Asqalani is similar to that which I have mentioned in my post on Trinimuslms.com i.e that the one who states that actions are ‘shart kamaal’ is in fact taking actions out of Imaan.** Notice also that Shaikh Ibn Baaz did not look at the ‘intent’ of Imam Ibn Hajar but rather he heard the statement and made his ruling on it. This is because according to the scholars of Usool speech is built upon its reality.

And the following took place in one of Shaikh Saalih Aal Ash Shaikh’s classes. And although the student was not reading from Fath-UI-Bari **he read from one of the statements of Shu’aib ‘Arnaut who had the exact expression of Ibn Hajar in his notes on Tahaweeyah.**

Questioner: There is a comment from some brothers:

Shaikh : Read the notes.

Student: In the name of Allah the beneficent the merciful and may peace and blessings be upon the best of the Prophets and Messengers. The people have much difference regarding the definition of Imaan. Malik, Shafi’ee, Ahmad, Al Awza’ee and Ishaaq Ibn Raahuyah and the rest of Ahlul Hadeeth, and the people of Madeenah and the Thahireeyah, and some of the Tabi’een say that it is belief in the heart, affirmation of the tongue and actions of the limbs.

He said (Shu’aib Arnaut): And it is the statement of the Mu’tazilah also because they said Imaan consists of actions and statements and belief and the difference between them and the Salaf is that they brought actions as a condition for its correctness and the Salaf brought it as a condition for its completeness. See Sharh Us Sunnah to the rest of it.

Shaikh : This is incorrect, his notes are incorrect. Firstly that is not the statement of the Mu’tazilah. Secondly the difference between Ahlus Sunnah and the Mu’tazilah is not this. Ahlus Sunnah do not see that Imaan is a condition rather they see it is a pillar because what has entered into its definition is a pillar. Are these the notes of Shu’aib?

Questioner: Yes:

Shaikh : This is not free from error. This is incorrect speech. Is this the 1413 print No this is not correct. His notes are wrong. All of his notes are incorrect. He made it that the statement of Ahlus Sunnah that Imaan is statement of the tongue and belief in the heart and actions of the limbs is similar to that of the Mu’tazilah and this is incorrect. **And then he made it that actions**

according to the Salaf are a condition for its completeness and made it for the Mu'tazilah a condition for completeness and this is also incorrect. All his notes are built upon the understanding of the Maaturidis in most cases. Meaning, he goes in the direction of the Maturidis in this issue.⁵

سائل] هنا تعليق لبعض الإخوان] و قال له
 الشيخ] اقرأ التعليق]
 بسم الله الرحمن الرحيم، والصلاة والسلام على أشرف الأنبياء والمرسلين: اختلف الناس فيما يقع عليه اسم الإيمان [السائل]
 اختلافاً كثيراً، فذهب مالك والشافعي وأحمد والأوزاعي وإسحاق بن راهويه، وسائر أهل الحديث، وأهل المدينة رحمهم الله،
 وأهل الظاهر، وجماعة من التابعين إلى أنه تصديق بالجنان وإقرار باللسان وعمل بالأركان
 قال: وهو قول المعتزلة أيضاً، فاتهم قالوا: الإيمان هو العمل والنطق والاعتقاد، والفارق بينهم وبين السلف أنهم جعلوا
 الأعمال شرطاً في صحته والسلف جعلوها شرطاً في كماله. وانظر شرح السنة إلى آخره
 ج/ هذا غلط، التعليق هذا غلط
 أولاً: ليس هو قول المعتزلة
 ثانياً: ليس الفرق بين أهل السنة والمعتزلة، أهل السنة لا يرون العمل شرط يروونه ركن لأنَّ ما أُدْخِلَ في المسمَّى فهو ركن
 هذا تعليق شعيب؟
 السائل] نعم]
 هذا ليس بسليم، هذا الكلام غلط، هذه أي طبعة، رقم 1413؟، لا هذا ما هو صحيح؛ تعليقه غلط
 كل تعليقه غلط، هو جعل أنَّ قول أهل السنة أنَّ الإيمان قول باللسان وتصديق بالجنان وعمل بالأركان جعله قولاً للمعتزلة،
 وهذا ليس بصحيح، ثم جعل أيضاً الأعمال عند السلف شرطاً في الكمال، وجعله عند المعتزلة شرطاً في صحة الإيمان، وهذا
 شرح "أيضاً ليس بصحيح، كل تعليقه مبني على فهم الماتريدية في الغالب؛ يعني ينحو منحى الماتريدية في هذه المسألة
 الطحاوية : 593/1

Comments: Notice that this statement of Shu'aib Arnaut is the exact statement of Imam Ibn Hajar Al 'Asqalani. And notice that Shaikh Saalih Ibn 'Abdil 'Azeez Aal Ash Shaikh said that stating that actions are a condition for the completion of Imaan is incorrect but rather it is a pillar of Imaan. Additionally the Shaikh mentioned that this is built upon the Maturidi understanding of the issue.

Therefore, upon reading this, **how is it that Amjad Rafeeq can make rulings upon my statements when it is that my statements on Ibn Hajar's speech on Imaan⁶ corresponds with that of these two scholars and other Imaams of Ahlus Sunnah?** Verily this is from the strangest of things from those who claim to have correspondence with the scholars and experience in da'wah. And this happened only because he wished to not say that he is incorrect and the matter would be reviewed.

⁵ <http://www.abouasem.net/details-81.html>

⁶ Which he translated in his notes on Usool Us Sunnah

Amjad Rafeeq is reminded to refrain from speaking about the religion of Allah without knowledge. Allah has said in his noble book:

"و لا تقف ما ليس لك به علم"

And do not speak about that which you have no knowledge.

The statements of the scholars regarding the usage of ‘shart kamaal’ unrestrictedly

Although this has been outlined in my previous treatise it is incumbent to repeat some of these statements and bring additional statements in order to bring the confused to guidance. In the speech of Amjad Rafeeq we see him using a lot of terms and expressions that are unfamiliar to most readers worldwide. On this juncture Imam ‘Ali Ibn Abee Taalib said:

”خاطبوا الناس بما يعرفون“

Speak to the people according to what they know.

As for going into speaking about this issue of Imaan according to Ahlus Sunnah by using the terms that are being used then this is not the manner by which the people are taught. For verily Allah ta’ala wants ease for the people and not difficulty. And the Prophet (صلى الله عليه و سلم) said:

”إنما الدين اليسر و لا يشاد هذا الدين إلا غلبه“

”Verily the religion is easy and no one makes the deen difficult except that it overcomes him.”

On this note Shaikh Saalih Aal Ash Shaikh said the following:

Imaan consists of belief, statements and actions. And by this (definition) they (Ahlus Sunnah) differ themselves from the rest of the groups. **For this reason entering the word condition ‘shart’ shows that such a person does not understand the reality of the meaning of pillar and the reality of the meaning of the word condition** before one researches whether it is a condition of completion or a condition of correctness. **This is not a correct research in the first place.** According to us actions are a pillar of Imaan. According to the Khawarij actions are a condition in the correctness of Imaan and according to the Mu’tazilah actions are a condition for its correctness. According to us it is not like this. But rather actions are a pillar from its pillars.⁷

الإيمان: الإعتقاد والقول والعمل. وبه تميّزوا عن باقي الفرق الأخرى.
لهذا إدخال كلمة شرط تدل على عدم فهم حقيقة معنى الركن وحقيقة معنى الشرط:
قبل أن يُبحث هل هو شرط كمال أو شرط صحة، هذا ليس بحثاً صحيحاً لأنه
عندنا أن العمل ركن في الإيمان -
عند الخوارج العمل شرط في صحة الإيمان -
وعند المعتزلة أنه شرط في الصحة -
شرح الطحاوية : 603/1 " ...عندنا ليست كذلك؛ بل العمل ركن من الأركان

So we ask the question. Why is it that Amjad Rafeeq, may Allah guide him, continues to delve into this issue of shart kamaal and shart sihhah in order to justify his usage of Ibn Hajar’s expression based on his ‘intent’ when it is clear that these statements are not that which the Salaf have mentioned? We urge the brother that for his own safety that he should

⁷ <http://www.abouasem.net/details-81.html>

hold onto the expressions of the Salaf and leave off writing about that which he does not know in reality.

Statements of Shaikh Saalih Al Fawzaan:

Questioner: May Allah be good to you. Some of those who are ascribed to knowledge say that Imaan is statement and action and belief and actions are extra and complete (Imaan)

Shaikh: This is the same thing they surround this issue, they surround the issue of 'Irjaa. When they saw that Ahlus Sunnah are united regarding Imaan being statements of the tongue, belief in the heart and actions of the limbs they said that this is correct but actions are a condition of completeness it is not in its basis. It is only a condition of completeness!! This is a trial and Allah's refuge is sought. This is a trial, yes and its sin is upon the one who preaches it, this is a trial. This was not known in this country ever until some of those who pretended knowledge (came) and spread this trial between them. Yes.⁸

لسائل : أحسن الله إليكم، ويقول بعض المنتسبين للعلم أن الإيمان هو قول وعمل واعتقاد ولكن العمل فضل كمال

الشيخ : هذا هو، نفسه، يدورون على هذا، يدورون على الإرجاء، لما رأوا أن أهل السنة مجمعون على أن الإيمان قول باللسان واعتقاد بالقلب وعمل بالجوارح، قالوا إيه صحيح، لكن العمل شرط كمال ما هو أساسي، إنما هو شرط كمال فقط !! ، فتنة والعياذ بالله ، هذه فتنة، نعم، إثمها على من بعثها، هذه فتنة، ما كانت تعرف في هذه البلاد أبداً إلا لما جاء بعض المتعلمين فنشر هذه الفتنة بينهم، نعم

Questioner: May Allah be good to you. The person who wrote said that Imaan according to Ahlus Sunnah Wal Jama'ah is that all actions are condition for the completeness (of Imaan) according to Ahlus Sunnah Wal Jama'ah is this true?

Shaikh: This man is lying. **Actions are not a condition of completeness they are from Imaan.** There is no Imaan without actions and no actions without Imaan. The two must come together, statements of the tongue, belief in the heart and actions by the limbs, this is what Imaan is, it increases with obedience and decreases with disobedience. This is the correct definition that is taken from the book of Allah and the Sunnah of the Messenger of Allah and the consensus of the scholars from Ahlus Sunnah. The one who takes actions out from this, this one is from the Murji'ah and 'Irjaa is a way that is false. Yes.⁹

السائل: أحسن الله إليكم، يقول السائل: يقول صاحب كتاب مفهوم الإيمان عند أهل السنة بأن الأعمال كلها شرط كمال عند أهل السنة والجماعة، فهل هذا صحيح؟

الشيخ: هذا يكذب، الأعمال ما هي بشرط كمال، الأعمال من الإيمان، لا إيمان بدون أعمال، ولا عمل بدون إيمان، لا بد من الاثنين جميعاً، قول باللسان واعتقاد بالقلب وعمل بالجوارح، هذا هو الإيمان، يزيد بالطاعة وينقص بالمعصية، هذا تعريفه

⁸ Ibid

⁹ Ibid

الصحيح مأخوذ من كتاب الله ومن سنة رسول الله وإجماع العلماء المحققين من أهل السنة والجماعة، الذي يخرج الأعمال عن هذا = هذا من المرجئة، و الإرجاء مذهب باطل، نعم.

Question: There are those who say that: "Imaan is statements, belief and actions, but actions are a condition for the completeness of Imaan." And they also say: "There is no disbelief except by the heart." Is that statements from the statements of Ahlus Sunnah or not?

Answer: **The one who says that did not understand Imaan or 'Aqeedah. And this is what we said in the answer to the previous question.** That it is compulsory to learn 'Aqeedah from the people of knowledge and to take it from its corrects sources and the answer to that question would be known.

His statement: Imaan is statement and action and belief... then he says: Action is a condition of the completeness of Imaan and in its correctness this is a contradiction!! How can action be from Imaan and then be a condition and it is known that a condition is outside what it is conditioned for. This is an contradiction from him. And he wants to bring together the statements of the Salaf and the statements of those who came after and he does not understand the contradiction because he does not know the statements of the Salaf and he does not know the reality of the statements of those who came after therefore he sought to join both.

Therefore, Imaan consists of statements, actions and belief and actions are from Imaan and it is Imaan. And it is not a condition from the conditions of correctness of Imaan and it is not a condition for its completeness or other than it from the statements that are being spread nowadays. Therefore, Imaan consists of statements of the tongue, belief in the heart and actions of the limbs. It increases with obedience and decreases with disobedience.

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هناك من يقول : " الإيمان قول واعتقاد وعمل، لكن العمل شرط كمال فيه " ، ويقول أيضاً : " لا كفر إلا باعتقاد " .. فهل هذا القول من أقوال أهل السنة أم لا؟

: الجواب

الذي يقول هذا ما فهم الإيمان ولا فهم العقيدة ، وهذا هو ما قلناه في إجابة السؤال الذي قبله : من الواجب عليه أن يدرس العقيدة على أهل العلم ويتلقاها من مصادرها الصحيحة، وسيعرف الجواب عن هذا السؤال

وقوله : إن الإيمان قول وعمل واعتقاد .. ثم يقول : إن العمل شرط في كمال الإيمان وفي صحته، هذا تناقض !! كيف يكون العمل من الإيمان ثم يقول العمل شرط، ومعلوم أن الشرط يكون خارج المشروط، فهذا تناقض منه . وهذا يريد أن يجمع بين قول السلف وقول المتأخرين وهو لا يفهم التناقض، لأنه لا يعرف قول السلف ولا يعرف حقيقة قول المتأخرين ، فأراد أن يدمج بينهما .. فالإيمان قول وعمل واعتقاد ، والعمل هو من الإيمان وهو الإيمان، وليس هو شرطاً من شروط صحة الإيمان أو شرط كمال أو غير ذلك من هذه الأقوال التي يروجونها الآن . فالإيمان قول باللسان واعتقاد بالقلب وعمل بالجوارح وهو يزيد بالطاعة وينقص بالمعصية

The Shaikh was asked yet again:

Question: Are actions a pillar of Imaan or a part of Imaan or is it a condition of correctness "shart kamal" in it?

Answer: This is the same question as the one before. The one who asked this question does not know the reality of Imaan. For this reason he repeats whether or not actions are a part of Imaan or if it is a condition of it because he did not take his 'Aqeedah from the proper sources and from its fundamentals and from its scholars. And as we have mentioned there is no action without Imaan and there is no Imaan without action therefore both of them are the reality of Imaan and actions are from Imaan, and statements are from Imaan, and belief is from Imaan. And all of it is from Imaan in Allah Azza Wa Jal with Imaan in his books, his Prophets and the final day and Imaan in Qadr the good and evil of it.

He was also asked:

Is the difference between the Murji'ah Al Fuqaha and Ahlus Sunnah in the area of actions of the heart or the limbs? And is it a difference that is by statement or meaning? We wish from your eminence clarification

Answer:

The difference between the Murji'ah Al Fuqaha and the majority of Ahlus Sunnah is the difference regarding the actions of the limbs, actions that are apparent such as the prayer, fasting, Hajj. **They say that it is not from Imaan but rather it is a condition of Imaan** whether it is a condition of correctness or a condition of completeness and this statement is incorrect as we know.

And the difference between them and the majority of Ahlus Sunnah is a difference in meaning not a difference in wording because they say that Imaan neither increases nor decreases by actions therefore (according to them) it neither increases with obedience nor decreases with disobedience . (According to them) Imaan of the people is on one level because according to them it is belief in the heart with statements of the tongue and this statement is incorrect as has preceeded. Because Allah called prayer Imaan, " And it is not for Allah to waste your Imaan," meaning your prayer to Bait Ul Maqdis. He called prayer Imaan and this is from actions.

And the Prophet (salallahu alaihi wa sallam) said : "Imaan is divided into 70 odd parts the highest of it is the statement La Ilaha ill Allah and the lowest of it is removing something harmful from the street and shyness is a part of Imaan." And these categories some are statements and some are beliefs and some are actions and all of it was named Imaan. He said: Imaan is 70 odd categories and if it was only one thing it would not have been divided.

Speech of Shaikh Saalih As Suhaimi:

Shaikh Saalih As Suhaimi said in his defense of Shaikh Naasir Ud Deen Al Albani:

“The first angle: There is generality in our Shaikh Al Albani’s (speech) and he was preceeded. But we see that he was incorrect and it is his unrestricted statement that doing actions of Kufr do not take a person out of the religion. And this is incorrect from the Shaikh and goes against his own methodology when he practices it. It is an incorrect statement. **And also his (Shaikh Al Albani’s) statement that actions are a condition of completeness of Imaan with the fact that we see in his footnotes of Tahaweeyah and other than it that he affirms that actions are from Imaan.** And this is against the belief of the Murji’ah even the Murji’ah Al Fuqaha. **And we, even though we do not agree with him (رحمه الله) with this terminology “Actions are a condition for the completeness” because the one who leaves off actions totally and has never done any actions at all there is no doubt that there is consensus on his disbelief.** ¹¹

الوجه الأول : هناك إطلاق عند شيخنا الشيخ ناصر و هو مسبوق إليه ، لكن نرى أنه خطأ ، و هو إطلاقه بأن الكفر العملي - لا يخرج من الدين . و هذا خطأ من الشيخ يخالف منهجه هو نفسه عند التطبيق ؛ خطأ لفظي ، و أيضا قوله إن الأعمال شرط كمال في الإيمان ، بينما نراه في تعليقه على الطحاوية و غيرها يقرر أن العمل من الإيمان و هذا ضد مذهب المرجئة ، حتى مرجئة الفقهاء . و نحن و إن كنا لا نوافقه - رحمه الله - على مثل هذه العبارة : (أن العمل شرط كمال) ، لأن من ترك العمل بالكلية و لم يعمل عملا مطلقا ، فلا شك في كفره إجماعا . و إن أدق عبارة ينبغي أن يقال هي عبارات السلف ؛ كما قال الإمام البخاري : (أدركت ألفا من العلماء يقولون : الإيمان قول و عمل) هذه أدق عبارة ، أما أن نمتحن الناس بكلمة : هل هو شرط صفة أو شرط كمال

Speech of Shaikh Raajihi

The Shaikh was asked: Are actions a pillar of Imaan or a part of it or is it from the conditions of completeness?

He answered: “Imaan is speech by the tongue and the heart and actions of the heart and actions by the limbs as what came before. **And it is not said it is a condition of completeness** or that it is outside of Imaan or that it is from those things which are compulsory of Imaan or from that which follows Imaan or it is an evidence for Imaan. **All of these are the statements of the Murji’ah.** ¹²

سنل - حفظه الله - أيضا :- هل الأعمال ركن في الإيمان و جزء منه أم هي شرط كمال فيه ؟ فأجاب بقوله : "الإيمان قول باللسان و قول بالقلب و عمل بالقلب و عمل بالجوارح كما سبق . ولا يقال : إنها شرط كمال أو إنها خارجة عن الإيمان أو إنها لازم من "الوازم الإيمان أو من مقتضى الإيمان أو هي دليل على الإيمان إذ كل هذه من أقوال المرجئة

¹⁰ <http://aa.trinimuslms.com/f51/statements-of-shaikh-fawzaan-regarding-using-shart-kamaal-10524/>

¹¹ <http://www.ajurry.com/vb/showthread.php?t=12404> (Post #6)

¹² <http://www.abouasem.net/details-81.html>

He was asked also: There are those who say that Imaan is from statements and actions and belief but actions are from the conditions of the completeness in it. And they say: There is no disbelief except in belief (in the heart). Is this statement from the statements of Ahlus Sunnah?

He answered: These are not from the statements of Ahlus Sunnah. Ahlus Sunnah say Imaan is speech of the tongue, statements of the heart and actions by the limbs and actions by the heart. And from their statements is that Imaan is statements and actions. And from their statements is that Imaan is speech actions and intentions. Therefore Imaan must have four components:

1. Statement of the tongue
2. Statements of the heart and this is affirmation and belief
3. Actions of the heart and this is intention and sincerity.
4. Actions of the limbs. Therefore actions are a part of these four components. **It is not said that actions are a condition for completeness or that it is what is compulsory (from Imaan) these are the statements of the *Murji'ah*.** We do not know from Ahlus Sunnah a statement that says that actions are a condition of completeness.¹³

سئل -حفظه الله -أيضا- : هناك من يقول : (الإيمان قول وعمل واعتقاد لكن العمل شرط كمال فيه)، ويقول أيضا : (لا كفر إلا باعتقاد) ، فهل هذا القول من أقوال أهل السنة أم لا؟

فأجاب بقوله : "ليست هذه الأقوال من أقوال أهل السنة ، أهل السنة يقولون : الإيمان هو قول باللسان وقول بالقلب وعمل بالجوارح وعمل بالقلب ، ومن أقوالهم : الإيمان قول وعمل ؛ ومن أقوالهم : الإيمان قول وعمل ونية ، فالإيمان لا بد أن يكون بهذه الأمور الأربعة :

1 . قول اللسان وهو النطق باللسان -1

2 . قول القلب وهو الإقرار والتصديق -2

3 . عمل القلب وهو النية والإخلاص -3

عمل الجوارح .فالعامل جزء من أجزاء الإيمان الأربعة ، فلا يقال : العمل شرط كمال أو أنه لازم له فإن هذه أقوال المرجئة -4- ، ولا نعلم لأهل السنة قولاً بأن العمل شرط كمال " السابق ،

Statement of Shaikh ‘Abdullah Al Ghudaiyaan

Shaikh Ghudaiyaan was asked: In this time there is a book on the internet called Dalail Wal Burhaan and it establishes that the ruling on the one who leaves off the actions of the limbs is an issue of difference between Ahlus Sunnah and it is not lawful to dislike it or call people innovators as a result.

¹³ Ibid

The Shaikh answered: In reality this is the statement of the *Murji'ah*. This is the statement of the *Murji'ah* who make actions a (condition) for completeness and not in the correctness of Imaan. Meaning they say: If a person believes in his heart and he neither prays nor fasts nor makes 'Umrah nor makes Hajj and he does all the Haraam acts then he is a complete believer. And this is incorrect.¹⁴

وسئل الشيخ الغديان - رحمه الله - السؤال التالي قال السائل: " ظهر في هذه الأيام كتاب في شبكة الإنترنت بعنوان (دلائل البرهان) ، يُقرّر فيه كاتبه أن تارك أعمال الجوارح مسألة خلافية بين أهل السنة فلا يجوز الإنكار والتبديع فما قولكم ؟

فأجاب الشيخ بقوله : هذا في الواقع هو قول المرجئة ، هذا قول المرجئة الذين يجعلون الأعمال مُكملة وليست شرطاً في صحة الإيمان، يعني يقولون : إذا آمن الإنسان بقلبه، ما صلى، ولا صام، ولا اعتَمَر، ولا حج، وفعل المحرمات هذا مؤمن تماماً، وهذا " . ما هو صحيح

¹⁴ Ibid

Amjad Rafeeq's insistence to proceed upon what he is upon

Although Brother Amjad was corrected regarding these issues and the statements of the 'Ulama regarding using 'shart kamaal' in the way Ibn Hajar used it became apparent Brother Amjad still after all of this insists on his wrongdoing. To add to that he has tried to bring my character into disrepute and although I can defend myself as it is legislated Allah ta'ala has said:

“و عباد الرحمن الذين يمشون على الارض هونا و إذا خاطبهم الجاهلون قالوا سلاما”

“And the worshippers of the most merciful walk upon the earth with humility and when the ignorant address them they turn away in honourable avoidance.”

Hence, I am not going into a mud-slinging attack rather this discussion is regarding knowledge hence it is obligatory to have proper decorum when writing and addressing these issues. **I posted my whole speech which was from Trinimuslms.com and it is here for all to see and I have posted the speech of the Major Scholars regarding this said issue.** Therefore, I am not going to spend time addressing what he recently wrote since it is simply a character assassination.

However, I would like to remind him that from the signs of the people of Hizbeeyah is that they take from the speech of Ahlus Sunnah, clip it, cut it and make claims regarding it. Shaikh Ahmad An Najmi mentioned that this is from their evil methods. That they take a sentence or a word and they leave off what is before and after it¹⁵ in order to demonize the one who said the speech. And this is from their plotting and plans.

May Allah guide all and bring through benefit through this treatise.

و صلى الله على نبينا محمد و على اله و صحبه و سلم

Written by Musa Millington

Date: 12/03/2012

¹⁵ I say: And add meanings to it which are not apparent.